

168 [THE SOUL OF MAN.] *NOSCE*
TEIPSUM! [

Lastly, the Soul were better so to be
Born slave to sin, than not to Be at
all! Since, if She do believe. One sets
her free, That makes her mount the
higher, from her fall.

Yet this, the curious Wits will not content!
They yet will know (since *GOD* foresaw
this 111) Why His high providence did
not prevent
The declination of the first Man's will.

If by His word, He had the current
stayed, Of Adam's will, which was
by nature free ;
It had been one as if His word had said,
" I will, henceforth, that man, no Man
shall be! "

For what is Man, without a moving Mind;
Which hath a judging Wit, and choosing
Will ? Now, if *GOD*'s power should her
election bind; Her motions then would
cease, and stand all still !

And why did *GOD* in Man this Soul infuse;
But that he should his Maker know
and love ? Now if love be compelled,
and cannot choose ; How can it
grateful, or thankworthy prove ?

Love must free hearted be, and voluntary!
And not enchanted, or by Fate
constrained! Not like that love, which
did *ULYSSES* carry To *CIRCE*'S isle, with
mighty charms enchained.

Besides ! Were we unchangeable in Will,
And of a Wit, that nothing could
misdeem ; Equal to *GOD* (whose
wisdom shineth still, And never
errs) we might ourselves esteem !

So that if Man would be unvariable ;
He must be *GOD* ! or like a rock, or
tree ! For even the perfect angels
were not stable; But had a fall, more
desperate than we !